The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXII. New Series.—No 36. SATURDAY, SEPTEMBER 4, 1886.

Rs. 6 PER ANNUM IN ADVANCE
WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—It is stated in the *East Coast*, on the authority of a correspondent in Africa, that the slave-trade there is on the increase, and that most of the men now concerned in the business were originally slaves set free by the British Government! This piece of intelligence will be sadly depressing to those who wish to cherish optimistic views of human nature. That men who have undergone the terrible misery of the slave-gang, should themselves be ambitious of playing the slave-dealer to their unfortunate countrymen, is saddening, truly. Perhaps we may learn from it that the responsibility of Government toward the poor creatures whom they snatch from slavery, does not cease with their emancipation.

—Ex-king Theebaw does not fancy a residence in Ratnagherry. He complains that it is infested with snakes and scorpions. From what travellers tell us, we should have thought that snakes and scorpions were quite as common in Burmah as in the Concan. When Theebaw was on the throne, snakes and scorpions were among the least of the elements of danger in Mandalay. Even royal prisoners were not asked by him where they would like to reside.

—The Queen's Road, Bombay, enables the gentility of Bombay living on Malabar Hill to go to and from the Fort without passing through the Native town. These good people do not like to encounter funeral processions on this road, and have entreated the authorities to arrange matters so that they might be spared this unpleasantness. When we call to mind that the Hindoos carry the body of the deceased exposed on a light frame work, and make it more ghastly by sprinkling turmeric freely over the face, we cannot but acknowledge that it is a ghastly spectacle. The Commissioner of Police has had conferences with the leading men in the Native community, and as the result of this diplomacy, the Queen's Road is to be sacred from such processions between the hours of four and eight in the evening. Contrive as we may, however, we cannot fully guard against the indications that death has the freedom of the city, and that the lock has not yet been invented for which he has not a key. The little story "How it strikes a stranger" shows us how even the sight of a funeral may become of great advantage to us, leading us to secure an interest in a kingdom where there is no death and no sorrow.

—While the present Government of France have been trampling religion under their feet, especially the priestly element of the Romish Church, they have found it convenient to champion the cause of Roman Catholic converts in foreign countries, as a kind of fulcrum on which to work their diplomatic lever. They are of course indignant at the Chinese proposal to recognize the Pope as the champion of these converts. The French papers threaten the abolition of the French embassy to the Vatican when a Nuncio is sent from the latter to Pekin. It is certain that the converts of Cochin-China, Annam and Tongking have not profited much by the French Protectorate.

—The remains of Maroncelli, whom we knew intimately in New York in our younger days, have lately been removed from America to Forli, his birth-place, in Italy, by a deputation specially despatched for the purpose. We remember having acted as the representative of Silvio Pellico, at the baptism of Maroncelli's daughter, Silvia. Maroncelli was a fellow-prisoner of Silvio Pellico in the Austrian fortress of Spielberg, where he suffered amputation of his leg. Both belonged in their youth to the Carbonari, and both died before the emancipation of Italy from foreign rule.

—The *Spectator* says :—

Mr. Beecher, in his lecture at Exeter Hall, on Monday, on "The Reign of the Common People," said he did not approve the conduct of the Nihilists of Russia, but "he could not help feeling that if he were surrounded by their circumstances, and goaded into rebellion by unjustly administered laws, he should certainly be a member of that community, for he was perfectly certain that the material he was made of was not suited to the composition of an abject slave." But were not the laws of the Roman Empire unjustly administered in St. Paul's time, and yet did he dream of vaunting that because he could not be a slave he must take part in conspiracies striking at the very source of all order?

In many of his epistles Paul makes mention of Christian slaves, and is careful to impress upon them that the fact that they are Christ's does not in any measure free them from the obligation to render due obedience to their masters. We do not know that the despotism of the Czar exceeds that of the ancient Cæsar; in fact the emancipation of the serfs of Russia is in strong contrast with the power of life and death given to the Roman slaveholder; yet the Apostle Paul, writing to the Christians of Rome, bids them be in subjection to the authorities, and the Apostle Peter would have Christians furnish in their lives the best examples of civil obedience. At the same time Paul says to the slaves, (*douloi*,) "if thou mayest be free, use it rather;" that is if, by any legitimate means, you may obtain your liberty, seek to obtain it. We cannot for a moment suppose that the ways of the Nihilists would come under this category. The ancient Christians who were in servitude, were taught that their most effective weapons were obedient service and believing prayer.

—The English Congregationalists propose establishing a Theological College at Oxford. The plan appears to have had its origin with Principal Fairbairn and to have the countenance of Dr. Dale. The universities of Oxford and Cambridge are open to Non-conformists, but the influence of the Anglican Church is so strong there that the Congregationalists deem it advisable to have their own Theological College there, which is not to include classical studies and the Arts course, these being available in the University. Springhill College, Birmingham, is to be removed to Oxford, and it is proposed we believe to merge other Congregational Colleges in the Oxford one, which is to be called Mansfield College. We confess that we would have more confidence in this movement if Principal Fairbairn were not the ruling spirit in it. The Rev. Mr. Russell, whose lectures we had occasion to criticize a year or two ago, had a great admiration for this teacher under whom he had studied theology.

—It is wonderful what a large proportion of mankind think themselves competent to speak of the weather. This they might be if they limited their observations to the weather of the moment; but the sagacity which is so common undertakes to settle the weather for coming days and weeks. For ourselves we have no confidence in the vaticinations of even the most learned meteorologists, except in the case of a disturbance that is actually *en route*. Here is a paragraph that meets our eye :—

Dr. Foster, of Burgos, has made a communication to the Royal Astronomical Society; in which he states that, by journals of the weather kept by his grandfather, father and himself, for a century past, whenever the New Moon has fallen on a Saturday, the following twenty days have been wet and windy in nineteen cases out of twenty.

Some men see what they wish to see. Observations kept for half a century have shown conclusively that what are called the changes of the moon have no recognizable influence on the weather; but the idea of making the moon exercise a particular kind of influence when the change occurs on a certain day of the week, is particularly absurd. Dr. Forster must prove that the twenty days of rain occur all over the world, for moon-changes do not relate to a particular town or province.

—The *Springfield Republican* continues to report the course of Bible Study at Mr. Moody's Seminary, Mt. Hermon, Northfield. Dr. Gordon of Boston surveys the "mysteries" of the New Testament, and Dr. Pierson insists on the Scientific Accuracy of the Bible. Dr. Pierson :—

It is not a scientific book: the object of the revelation is moral and spiritual; it should not be sufficiently scientific to direct attention away from Christ and the word of God. Yet it is the word of God and must not contradict science. There is only one way in which it could meet this twofold requirement; as it must be scientifically accurate, and yet not declare scientific truth prematurely, it must need [illegible] in phrases so elastic as to

accommodate itself to the progress of man in all ages. Therefore I make three propositions, 1, that it has never been convicted of one essential error; 2, when it touches science it is entirely correct; 3, its elastic terms accommodate it to scientific advance.

Any one at all familiar with ancient Asiatic literature, abounding as it does for the most part with statements utterly at issue with modern discoveries, cannot but be struck with the [illegible] contrast presented in this respect by the Asiatic book called the Bible. What kept the writers of the latter from talking about the things that they did not understand?—Among those that addressed the scholars was a young Japanese student, Shimomura, who is pursuing theological studies at Union Seminary, New York.—Dr. Gordon spoke on the Types of Christ in the Old Testament.

—THE *Australian Christian World* of August 6th, speaks of the extraordinary efforts to arouse the churches and save the unconverted made by preachers and lecturers from abroad, in Australia, referring to Mr. Booth, Mrs. Leavitt, Mr. and Mrs. Mountain, Rev. Geo. Muller, Dr. Guinness, Mr. Noble and others, and while admitting that an interest is awakened and good is done, is not sure that these peculiar evangelistic efforts are not attended with some effects that are not salutary. While these efforts are proceeding most of the churches suffer.

The Church choirs are diminished, the Sunday-school teachers largely neglect their classes, the congregations at the services are lessened, the finances fall off, and there is a general paralysis of the ordinary work of the Christian communities that most deeply interest themselves in the missions.

These spasmodic revivals are not always good for the churches that enjoy them. Too often the time of special interest ceases soon after the departure of the gifted evangelist, and the idea takes possession of the minds of many that a renewal of it is not to be expected till some similarly gifted evangelist appears. And we do not think it desirable that Christians should be too much taken up with this or that preacher, as is so greatly the case now-a-days. It seems to us that it would be a more unequivocal proof of the presence and power of the Spirit, if the simple, earnest and appropriate statement of Gospel truths, without excellency of speech or oratorical gifts, were followed by pungent conviction of sin and hungering and thirsting after sin. It is the word of God that is quick and powerful and sharper than any two-edged sword, always and every where, provided it is proclaimed in the Spirit and received in the Spirit. In a genuine revival, the truth itself, apart from any thing peculiar in the method of statement, is the power of God unto salvation. The tendency to glory in this or that particular preacher is deprecated in the epistles of Paul. The 119th Psalm has 176 commendations of the word without a single testimonial to the orator. Given the word, and faith in that word showing itself in earnest obedience, we have all the conditions necessary to a glorious and continuous revival, apart from specially-gifted evangelists. We invite the attention of our readers to an extract in our Miscellany from the *A. C. World's* article.

—IN the *Melbourne Spectator* is a card from the Rev. C. P. and Mrs. Hard, returning thanks to ministers and people for having been allowed to deliver lectures at a long list of places, 34 in all, at some of them twice, at some five or six times, between June 21st and August 10th.

—A CONTEMPORARY draws attention to the fact that it was Captain Merello, of the Rubattino Company's line, that first discovered the present monsoon route to Aden, some 14 years ago. We see by this how sovereign is tradition. The P. and O. Co.'s and all other steamers had for thirty years been accustomed to go Southward from Bombay several day's journey and then only attempt the Westward course. Captain Merello doubted the necessity of this 'grand circle' sailing and leaving Bombay headed at once for the Southern coast of Arabia, a course that has since been adopted by all vessels making the voyage between the two ports of Bombay and Aden. The route is shorter and safer. We agree with our contemporary that there should be some recognition of the great service thus rendered. The Shipping companies might well unite in a movement of this kind. P. S. It is denied that the course adopted by Capt. M. had previously been unknown or unattempted.

—THE following extract from W. P. Mackay has been sent us :—

"At this present day there is nothing leavening Christendom more evidently than worldly policy; worldly ways of advancing the cause of Christ, worldly principles, worldly maxims, motives, schemes, and *artifices*, all are employed . . . The spirit of competition, which is the "life of trade" has been adopted in those un-Christlike divisions in the Church of God. *Artifice* and *trickery* with world-shows, bazaars, and such like, are used to extract money from the pockets of willing and unwilling victims, to advance God's kingdom; the Lord all the time loving the cheerful giver. But cheerful or not, the worldly church principle is, the money must be obtained. Read Babylon's great bazaar, Rev. xviii. 12, 13, gold at the head of the list, souls of men at foot, not unlike what may be seen in *Christianized* Britain."

—MR. TYSSEN, writing from London to the *Indian Messenger*, seeks at once to discredit the Gospel of John and the doctrine of Christ's divinity. We call a sentence or two to show the force of his logic :—

In III 13, Jesus is made to say "no man hath ascended up to heaven, but he that came down from heaven, the Son of man who is in heaven." That is to say Jesus is made to refer to the alleged ascension of his body up into the clouds, as a past event, before it was alleged to have occurred.

Jesus was setting forth his competency to speak of the heavenly world. His works declared that he was from above. "I am from above you are from beneath." As none among men had ascended to heaven and brought back a report, they might well listen to him, who was so clearly shown to be from above. The Gospel of John has ever been regarded as a marvel of marvels, even from a literary point of view, but Mr. Nyssen seems to think the writer was a clumsy impostor. Again :—

In V 31, Jesus is made to say, "If I bear witness of myself, my witness is not true." Yet in the whole of this Gospel Jesus is constantly represented as bearing witness of himself, such as the celebrated saying "I and the Father are one." Jesus is thus represented as contradicting himself flatly.

In 5 : 31 Jesus says, "If I bear witness of myself my witness is not true," and in 8 : 14, "if I bear witness of myself my witness is true." A point-blank contradiction says the caviller; but a wise student enquires if the words are used in different senses. In a court of law one who is being tried is not permitted to be his own witness; this is not valid. But when a man is proven to be thoroughly true and guileless, his word concerning himself is the very best of testimony. The man whose eyes Jesus had opened when asked by the latter, *Dost thou believe on the Son of Man?* said, Who is he, Lord, *that I might* believe on him? Under the circumstances the word of Jesus was more to him than the testimony of all the priests and Pharisees in Jerusalem. Mr. Nyssen is engaged in a very unworthy piece of work when he tries to undermine, for the Brahmos of India, the authority of the Gospel of John. Their spiritual instinct is superior to his.

—AN extensive emigration of Russian Jews is reported. About 10,000 landed in New York in the months of June and July. We see it stated that no less than four Rabbis in Russia are claiming to be the Messiah.

—AT the Wesleyan Conference held at the beginning of this month in London, the chief subject of discussion was the proposed Mission to West London, under the direction of the Rev. Hugh Price Hughes, and Rev. Mark Guy Pearse. The Mission received the sanction of the Conference, but is not to be commenced till next year.

—J. L., Next week.—S. A. V., Declined.

—THE friends of the Rev. William Wood, formerly of the Am. Marathi Mission, will sympathize with him in the death of his son Edward. He died at Hartford, Conn., July 18th, of consumption, after a protracted illness of nine years. The writer of this came to India with the Rev. W. and Mrs. Wood, arriving in Bombay, January, 1848. Their son Edward was born May 8th following. He studied medicine and was a practising physician until laid aside by illness. Mr. Wood, Senr. is, we are sorry to say, suffering from malarious fever. He is living at N. Branford, Conn.

—IT is not easy to see what it is in the conduct of the Czar of Russia that awakens the gratitude of Prince Alexander. Perhaps he thinks it matter of thankfulness that having been at the mercy of the Czar he was not sent to Siberia, but was allowed to go westward. At all events, he does not find it expedient to break with His Majesty altogether. The people of Bulgaria have been delighted to receive the Prince back again.

—A VIOLENT earthquake is something unusual in the United States. A large part of Charlestown, S. Carolina, appears to have been destroyed. Similar accounts reach us from the Mediterranean. This earth of our does not get more stable as it gets older.

—IT is sad to hear of the massacre of more Native Christians in Cochin-China. We had already heard of the death of 30,000 Christians in those parts. How much France's protection amounts to, is plainly seen. Probably if there had been no French force in those provinces there would have been no such massacres.

—WE have received a copy of Resolutions passed by the Trustees of the Baldwin Schools, Bangalore, expressing the regret

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with which they have heard of the death of the late Rev. M. B. Kirk who originally organized these Schools and was in charge of them for a year.

—We occasionally receive papers which give no indication of the town or country in which they are published. For instance we lately received copies of the Roberton Street Church Magazine. We have no doubt there is some city in some country the residents of which know where Robertson Street is, but some of us living at a distance have not this knowledge. Looking carefully through it we find a number of names of places, but even these, we are ashamed to say, are out of our geographical range.

—We see with great regret a notice of the death on Monday last, of the Rev. J. E. Payne, a highly esteemed missionary of the London Missionary Society in Calcutta. He arrived in December, 1860. This work has been mainly in the vernacular, preaching in Bengali, teaching at Bhowanipoor, and editing for the Tract and Bible Societies. He was 51 years old. His counsels will be greatly missed in the Calcutta missionary body. He died of fever.

—Some of our contemporaries, English and vernacular, express regret that the case of Mr. Geo. O. Carroll was settled so summarily, without more thorough medical examination.

NOTICES OF BOOKS AND REPORTS.

The *Missionary Review* of the Rev. Mr. Wilder, for July-August, begins with an interesting notice of the late Rev. Dr. Wilson of Bombay, followed by one of Maricha Warka, a student of Dr. Wilson's now prime minister of King John of Abyssinia. There is as usual a large amount of information concerning foreign missions, in the *M. Review*. Mr. Wilder loses no opportunity of expressing his disapproval of the large salaries paid to the Secretaries of Foreign Mission Societies. Appended to this number of the *Missionary Review* is the Complaint and Appeal of the Saharanpur Presbytery to the General Assembly of the Presbyterian Church, U. S. A., which met in May last. The Complaint and Appeal relate to some painful disagreements of past years which the Assembly did not think it worth while to re-open and they were laid on the table.

The *India Watchman* for August, has the usual variety of matter, original and selected, bearing on Christian life, work and methods. Bro. Nathan gives a chapter of his Indian experiences.

Catalogue and Report of the Theological Seminary at Saharanpur. The Rev. Dr. E. M. Wherry and the Rev. J. C. R. Ewing are Professors, and there are teachers of Hindi, Punjaubi, Sanscrit, Urdu, Persian and Arabic, and the Rev. J. Somerville, M.D., is Lecturer. The students engage in Bazaar-preaching regularly, and at a stated season visit the villages. There were 29 students in three classes, last year.

We are favoured with the Report of the Guzarat Tract and Book Society; copies of the Evangelical Alliance Invitation to Prayer, January 2-9, 1887; Report of the P. W. D., Bombay.

INTERNATIONAL BIBLE STUDY.

September 5, 1886.——*John* 15 : 1-16.
See last Guardian.

September 12.——„——*John* 16 : 5-20.

In the beginning of this 16th chapter we find our Lord seeking to prepare his disciples for persecutions. A time should come when men would think they were commending themselves to God by putting the disciples of Jesus to death. This must have made their ears to tingle, especially as it was connected with the announcement of his own departure. In persecuting them men would simply show that they were unacquainted with God, notwithstanding their boasted piety or rather religiousness.

"I go my way to him that sent me; and none of you asketh me, Whither goest thou?"

Jesus had said to them previously "Whither I go ye know and the way ye know." Thomas had dissented, saying that they knew not. Sometimes we think we do not know when we really do; that is, we fancy the truth must be something different from what we know. What we need is to get the appreciative regard of the mind directed to such knowledge as we have, believing that the needed truth shall be found therein. Our Lord had distinctly informed his disciples of the ignominious treatment he was about to receive, of his crucifixion, death and resurrection, but their erroneous preconceptions hindered them from viewing these statements as embodying the truth; they were to them proverbs, parables, enigmas quite beyond their scrutiny. They knew: they had the means of knowing; the truth had been communicated to them. Yet Jesus was willing to give them even more explicit teaching, if they really wished it *and would ask for it.* This is a hint for us. We do not receive more light because we do not ask for it. The Lord will be enquired of.

Jesus saw that their hearts were filled with sorrow because of what he had told them. For the joy that was set before him he endured the cross despising the shame; and if the disciples could have looked forward to the wonderful enlargement of Christ's power to bless that would follow his ascension, they would have been better sustained, under the humiliations of his crucifixion. He goes on to tell them of the immense advantage that would accrue to them through his ascension to the Father. It was expedient for them that he should thus depart, because the advent of the Comforter depended upon this. Now who is this Coming One whose presence is going to make up and so much more than make up for the departure of Christ? Is there any one greater than Christ? The explanation is simple. Christ had been objectively with them; one that they could see and touch and hear and lose sight of; but at the end of a three years' ministry they were utterly unreliable as disciples and messengers. A little more and all took flight. They had seen stupendous miracles, but what they wanted was divine power in their own hearts. Jesus dies and ascends that the Spirit of God may come to them and dwell in them; that the Spirit that dwelt in him, might be in them, manifesting himself in them as he had done in Him.

When he is come, he will convince the world of sin, of righteousness and of judgment. His presence and power in the disciples will be proof to the world that Jesus had risen from the dead and ascended to the Father, and thus they would be at once convinced of sin, their own; of righteousness, Christ's; and of impending judgment. That outpouring of the Spirit clothing the disciples with such mighty powers, would be itself a judgment. The Prince of this world who had moved them to crucify Jesus, he and his would be judged. "Of righteousness, because I go to my Father and ye see me no more." The sin of the world was in not believing on him attested as he was; in contrast with this was the faith of the disciples, though he was no longer physically present with them; in them would be seen the righteousness of God, the standard set up in them.

Jesus had much to say which they could not yet intelligently receive, but which they would receive from the Spirit. He will guide them into all truth, into the entire system of redemption which God had devised and which is set forth in the Scriptures. Into all that truth concerning the Church of God, which could not be apprehended while the middle wall of partition separated Jews from Gentiles. The Spirit should be to them the fulness of God, fully revealing Jesus to them for their imitation.

"A little while and ye shall not see me; and again a little while and ye shall see me." The Lord explains: "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." When was their sorrow turned into joy? When they saw the risen Jesus. But this joy was turned into a higher joy, that no man could take from them, on the Day of Pentecost. Christ in his true nature was more gloriously present to them then than he had ever been before.

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SATURDAY, SEPTEMBER 4, 1886.

A REVELATION TO THE 19TH CENTURY.

The *Times of India* the other day had a long article on the Missionary movement of this century, beginning with these words:—

It is not a little surprising to find the latter end of this sceptical nineteenth century described as "emphatically the era of Christian missions." The figures quoted by the writer to show the magnitude of missionary operations as they are carried on at present, will be a revelation to nearly all our readers.

Attention has been drawn to the subject by an article in the last number of the *Quarterly Review.*

The readers of the *Bombay Guardian* are sufficiently familiar with the figures pertaining to Mission work, though we may just mention the total annual income of Protestant Missions, £2,142,801. There is a circumstance connected with this great movement that is specially worthy of being heeded, viz. that it was spoken of in books

that were written 1800 and more years ago. Jesus Christ told his disciples distinctly and repeatedly that they would be hated of all men for his sake, and must make up their minds to meet persecution in its most dreaded forms. Yet at the same time he declared that the Gospel which he was committing to them would one day be preached among all the nations of the world. Three or four days before his death he said, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Looking at all the circumstances what could be more startlingly bold? This Gospel, on account of which I am done to death on the cross, on account of which you too will encounter the direst opposition of men, this Gospel which can only effectually be preached by those who have been convicted by it of sin and unworthiness, and who shall for the most part be men of the people, without wealth or influence or the countenance of Governments, this very Gospel shall be certainly preached among all nations over all the face of the earth and in the remotest islands of the sea. When Mary anointed him in the house of Simon the leper, at Bethany, a few days before his betrayal, he said: "Wheresoever this Gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her." He knew that that little incident would have a place in the written Gospel, and, notwithstanding all the attempts of kings and potentates, and of a so-called Catholic church to keep it out of the vernaculars of men, there would come a time when it should be translated into 267 languages and preached in all the countries of the world. But long before the days of our Lord, under the old dispensation, this world-wide proclamation of the truth relating to salvation was distinctly announced, strange as the prediction must have appeared even to the Jews who thought that they were always to be the peculiar people of God. Malachi, the last of the inspired writers of that dispensation, said:

"From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering: for my name shall be great among the nations, saith the Lord of Hosts."

Referring to the last days Daniel says (12:3, 4):

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."*

These things were sealed for a long time. Even in the days of Christ, men could not understand how the middle wall of partition could be taken away. It was only when the servants of God had faith to offer themselves for the carrying out of his last command, that they began to see how the Gospel could thus be published among all nations. Daniel says that the time of the end will be characterized by three things. 1. An extraordinary facility of communication. "Many shall run to and fro." In consequence of these facilities there should be great movements of men; migrations and immigrations; movements effected with great rapidity. "Many shall *run*." 2. An extraordinary increase of knowledge. Formerly the cultivation of knowledge was confined to a class. Men were divided into the small minority of the learned, and the large majority of the unlearned. The present age is characterized by a remarkable popularization of knowledge. The day-labourer can possess books that only men of wealth could once obtain. The New Testament is sold for a penny, and Pilgrim's Progress for a penny. The hod-carrier refreshes himself in the hot noon with his newspaper which tells him of the notable events telegraphed from all parts of the world on the previous day. 3. Men who have consecrated their lives to the work of making known the Gospel among the far-off nations of the earth, and who have been successful in recovering large numbers of their fellow-men from systems of degrading falsehood to the knowledge of the Gospel, are held in honour. "They that be wise (Heb. *teachers*) shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." The complete fulfilment of this shall be in a day when the truth of God is in the ascendency. We are by no means to understand that even then all missionaries will be held in honour. It will turn out perhaps, to our great discomfiture, that some of us have been very wanting in wisdom, and some of us who have conspicuously failed to turn many to righteousness will have to creep out of the small end of the horn. But are there not indications of a readiness to appreciate and exalt those missionaries of the Gospel who have been extensively used in winning heathen tribes to the light of the Son of Righteousness? The articles to which we have referred shows that men like Carey and Judson and Duff and Livingstone and Moffatt are "men of wonder," (Zech. 3:8.)

When this movement began, a hundred years ago, the people who were thought to be wise and mighty stigmatized it as of the essence of folly. Nothing could exceed the scorn with which the Court of Directors of the H. E. I. Co. referred to the attempt of Protestant missionaries to introduce the Gospel into this land. But the mustard-seed has become a considerable tree, and the world hardly knows what to make of it.

We may note this change, but we need not make too much of it. Most of us are conscious that what best becomes us is to sink low before the Lord, and cry mightily to him to make bare his holy arm and fulfil the promises that he has given by casting down every high thing which exalts itself against the knowledge of Him.

* See also Daniel 7:14; Isaiah 60:19; 11:9; Psalm 72:7; 22:27; Gen. 22:18 and many other passages.

THE GLORIOUS APPEARING.

HARDLY anything is more prominent in the teachings of our Lord toward the close of his ministry than his references to the coming of the Son of Man, *i. e.*, his own future advent. In the latter part of the 24th chapter of Matthew, Jesus, within three or four days of his death, referred some nine times to the future advent of the Son of Man, and the whole of the 25th chapter relates to that event. He knew what was in the minds of his disciples and of the Jewish people generally, as to the glorious advent of the Messiah, and he seeks to make them understand that the prophecies relating to the glory of the Messianic rule referred to his future advent, and not to the ministry which he was then completing. Paul, in his epistles to the Thessalonians, makes it evident that Christians should be looking for that advent, though in the second epistle he seeks to guard against an abuse of this expectation, leading some to cease working and forget their responsibility pertaining to the present life. Paul sought to guard against two things; 1, the idea that it was a remote event, having no special significance for them, and 2, that it was to be immediately, depriving present engagements of their significance. The expectation of it was to be made a blessing to the Church of every generation. All believers were to be always ready for that glorious advent, so as not to be ashamed before him at his coming; but this preparation for his coming was the very thing to fit them to live lives of usefulness on the earth. The last words in the Bible invite the speedy advent of the Lord Jesus, and the immediate context shows that this invitation is best expressed when the Church, blessedly allied with the Spirit, is most earnestly engaged in inviting sinners to come to Christ. "The Spirit and the bride say, Come." Here the Church has made herself ready for the bridegroom, by yielding fully to the Spirit, and gives fullest expression to Christ's love for a perishing world. Thus we find a concurrence of three things distinguishing the era that is to witness the revelation of the Messiah's glory: 1, Solicitude for conformity to Christ on the part of believers, the bridal state; 2, solicitude for the salvation of sinners shown in world-wide efforts to evangelize the race; let him that is athirst come; and 3, the advent expectation of Christ's coming in glory.

Just as the doctrine of the second coming was abused by some of the Thessalonian Christians, so it is now abused by some who hold it, speaking as though nothing of any importance could be accomplished until the actual advent of Christ, and as though endeavours after personal holiness and after the conversion of the world were alike needless. These are they who speak of the evils of the world as quite beyond the remedial power of the Gospel and of the Holy Spirit, and as though we were to honour Christ by remitting all reforms and improvements to the time of his glorious appearing. They thus show that they have no proper conception of the teaching of Scripture on this subject. Paul and John and Peter considered that the best way to be looking for Christ was for each believer to seek to give the fullest manifestation of Christ in his own heart and life, and in efforts for the salvation of others. Peter, looking to the coming of the Lord, says: "What manner of persons ought ye to be in all holy conversation and godliness?" Paul: "I pray God, your whole spirit and soul and body he preserved blameless unto the coming of our Lord Jesus Christ." And John: "He that hath this hope in him (in Christ) purifieth himself even as he is pure."

These three doctrines then belong together and cannot be separated without serious

detriment. Let us count all but loss for the excellency of the knowledge of Christ Jesus our Lord; let us invite all mankind to drink of the water of life; let us pray for the speedy advent of the Bridegroom. It is matter of thankfulness that these three doctrines have their earnest advocates. We gladly accept this token that the time is nearer than when we believed. But what is urgently needed is that believers should see that these three doctrines belong together, and put on their true power as they are held in union.

SERMON.

PREACHED AT ROHTAK, PANJAB, Sunday after Ascension, 6th June, 1886.

"*Yea though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me, Thy rod and Thy staff they comfort me.*"—Ps. xxiii. 14.

It is but a few short weeks since we followed our Lord through all the pain and suffering of Passion Week. We saw Him "wounded for our transgressions" and "bruised for our iniquities." We were with Him in the garden and looked wonderingly on at that scene of agony when His soul was "exceeding sorrowful even unto death" and "His sweat was as it were great drops of blood falling down to the ground." We saw Him bear the cruel kiss of the traitor and the forsaking of those He loved best. We saw Him falsely accused and unjustly condemned. We saw Him mocked and struck and spit upon. We watched His tender brow torn by the sharp thorns and His sacred flash mangled with the scourge. We followed Him as He went forth bearing the cross until He sank under the load. We saw Him hang in mortal agony upon the cross, the nails rending His holy hands and feet. We saw Him endure the terrible hiding of His Father's face and the awful death struggle, and the parting asunder of soul and body. We saw that poor worn body laid to rest in its rock-hewn sepulchre. Let us with the two Maries sit down over against the tomb and keep watch a while. Thank God, it will be with far different thoughts from theirs, for we know what they did not. It was with a blind instinctive love which even blighted hopes could not crush out that they had come to see the last mortal remains of Him they never hoped to see alive again. They knew not why they were there except that in that rock was laid He whom they loved best on earth. To us has been given the fuller revelation which they received afterwards. As we look at the great stone rolled to the door of the sepulchre, sealed, and with the watch set round it, we know that the body of our Lord lies within: but His Spirit, where is that? Thank God, we are not left in doubt on this point. Let us thankfully accept all that Scripture has revealed on the subject, believing that so much, and so much only it is good for us to know, and let us be content not to press rashly where Scripture draws a veil. In the portion of Scripture which our Church has appointed to be read as the Epistle for Easter Eve there occurs a passage which though very difficult gives us clear information on this point, which we naturally long to know. 1 Peter iii. 18 sqq. "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison which sometime were disobedient when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water." Now, in the 18th verse, in those words "being put to death in the flesh, but quickened by the Spirit" the word translated "in" and "by" is the same word in the original, meaning literally "*in*"—and the word for "Spirit" does not necessarily refer to the Holy Spirit, the Third Person in the Blessed Trinity. Modern scholarship enables us to translate these words of S. Peter's thus—"being put to death in the flesh, but quickened (*i. e.* alive) in the spirit;" that is to say our Lord was "dead in body, but alive in His spirit."

And St. Peter's meaning is clearly not that our Lord's body was raised to life by the power of the Spirit of God, as the first translators evidently look it, but simply that our Lord went through the ordinary conditions of death, *i. e* the separation of soul and body. By the "flesh" He was subject to the law of death, but in the very act of dying His spirit was quickened, even prior to the resurrection of His body, into a fresh energy and activity. And now we come to the question, What became of the spirit of Christ? His body we know remained in the tomb. Where did His spirit go? Here again Scripture is explicit. St. Peter goes on to say "in which" (not "by which as it is in the Revised Version) "in which" *i. e.* in His spirit He went and preached unto the spirits in prison." What this place was we know from a comparison of some other passages. St. Peter, the same apostle who wrote the words we are now discussing, on the day of Pentecost said that David in the 16th Psa. "spake of the resurrection of Christ that His soul was not left in Hell, neither His flesh did see corruption." St. Paul too in his Ep. to the Ephesians says that He had descended first into the lower parts of the earth" *i. e.* into the region which the current belief of the time recognized as the habitation of the disembodied spirits of the dead. Again, St. John, St. Peter's dearest friend, says that our Lord appeared to him and spoke of Himself as having "the keys of Hell and of death," as having been dead, but now "alive for evermore." Finally you will remember that our creed says "He descended into Hell." Now in every one of these places which I have quoted (including our creed which you know existed long before the English language) where the word "Hell" occurs, it does not mean "hell fire" the place of torment, but simply the place of departed spirits awaiting in their disembodied state the time when their bodies shall be raised to life again. It is, therefore, a great pity that the word has been translated "Hell:" it would be better kept in its original form "Hades."

If we did not know this we might be very much perplexed to understand how Jesus could tell the penitent thief on the cross that he should be with Him that day in "Paradise." Paradise and Hell sound so very opposite to us. When, however, we know that "hell" is simply "hades" the abode of disembodied spirits, and that "paradise" was the term habitually applied by the Jews to the place where the spirits of the blessed dead—"the spirits of just men made perfect"—await in rest and felicity the sounding of the last trump which shall quicken their mortal bodies, then it all becomes plain. In simple words Scripture tells us this that Christ underwent death as every man must suffer it, and at death His soul was separated from His body, His body remaining in the sepulchre and His spirit going to the place where all disembodied spirits go.

Then comes the far harder question, Why did He go there?—and this I will not attempt to enter upon. A question which has puzzled and still puzzled the wisest and deepest thinkers, and on which the best men have come to very opposite conclusions, it is not cowardice in you or me to let alone.

But from what the Bible does clearly tell us we get much help. We should not be human if we could contemplate without a shudder the time when our spirit will be parted from the body. But surely it must make us feel very differently about death, either when we think of our own, or when we are by the side of some other spirit nearing the goal, if as far as we can naturally we try in the time of health and vigour to let our mind dwell upon that journey which we all shall take, and recollect that our Saviour has travelled over the very same road before us. He knows all about it, and though He will not take away that last painful death-struggle, nor entirely remove that feeling of awe and solemnity which as a matter of fact marks the death-beds of most saintly Christians, yet He will give real victory, because He will give freedom from doubt. Death for the true Christian, for him who has in this life by habitual communion with God got some hold on the unseen and eternal, is not a leap into the unknown. No, in spite of the natural shrinking from death, which except in very exceptional cases of rapture is the rule, the Christian is victorious over death because his feelings cannot take away the knowledge that Christ has travelled the same road before him, and that He will be with him as he too travels over it. He will find, as how many have found before him, that the Psalmist's words are no mere sentiment "Yea though I walk through the valley of the shadow of death I will fear no evil; for Thou art with me, Thy rod and Thy staff, they comfort me. And then again the Christian knows where he is going. I mean he knows enough about the intermediate state between death and the resurrection to make him look forward to it without fear and with calm joy. For he goes to join the ranks of the redeemed who await in peace and rest the consummation of their hope—he goes to see and know many whom he has known and loved, and many whom he has never seen yet and whom he would fain thank for helping him in this life by their noble examples and words—

> "Meanwhile with every son and saint of Thine
> Along the glorious line
> Sitting by turns beneath Thy gracious feet
> We'll hold communion sweet,
> Know them by look and voice, and thank them all
> For helping us in thrall,
> For words of hope and bright examples given
> To shew thro' moonless skies that there is light in heaven."
>
> —*Keble's Christian Year, Easter Eve.*

More than this he is content not to know.

What then is the prevailing characteristic of that other life to which we are hastening? It is Rest—quiet Restfulness. This is not a mankish sentiment which unmans a man and makes him slothful now. On the contrary a spirit of restful dependence is ever a mark of the greatest Christians, of those who have accomplished most and who were frequently of a naturally fiery and energetic temperament. And nothing gives a man this calm, restful dependence amid all the hurry and bustle of an active life like the assurance deep down in his heart that he knows Whom he has believed and whither he is going, that nothing lies before him that is quite unknown and untried.

But, thank God, we have followed our Lord beyond the tomb. We have seen that Death could not bind for ever in its iron chains the Lord of life. We heard the message of the angels given to those who thought to find the Christ in the tomb. "Why seek ye the living among the dead? He is not here: He is risen." Nay, we have as it were gazed upon the very form of the Risen Son of God as again and again "He shewed Himself alive after His Passion by many infallible proofs to His disciples, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." We have seen how by the sight of the Risen Lord hopeless despair was turned into joyful hope, and persistent unbelief became triumphant faith. And our

trust and hope have been deepened and quickened by the sight. Henceforth we can look, albeit with awe, yet fearlessly upon death, even though it lay its icy hand upon our nearest and best. We sorrow not as men without hope for them that sleep in Christ. For we believe that Christ the first fruits hath risen from the dead and therefore they also that are Christ's shall rise again in their bodies at His coming.

But again, not only has Christ risen, He has ascended into His glory. "And when He had said these things" we read "He lifted up His hands and blessed them. And it came to pass while He blessed them He was parted from them; and as they were looking He was taken up and a cloud received Him out of their sight." There is nothing we treasure up with more sacred affection, nothing is more powerful to move us with silent and abiding persuasiveness, nothing is more able to unite together the seen and the unseen, than the last words, the last look of those who have passed away from us, the last revelation of the life which trembles as it were on the verge of its transfigurement. The last words of Christ were a promise and a charge, "Ye shall receive power when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." The last act of Christ was an act of blessing. The last revelation of Christ was the elevation of the temporal into the eternal, beyond sight and yet with the assurance of an unbroken fellowship. That promise, that charge, that blessing, that revelation are for us, the unchanged and unchangeable bequest of the Risen Lord. His hands are stretched out still, His Spirit is still hovering about us. His work is still waiting to be accomplished. The Revelation of the Ascension brings Him who has died and risen again within the reach of every loving child of man, throughout all the ages and throughout all the earth. It makes that felt to be universal which was seen to be limited before. It shews that to be abiding which was hitherto manifested under transitory forms. Now when His triumph is completed, we may cling to the Lord with the embrace not of the hand, but of the heart. Now He is given back for ever by the ministration of the Spirit. Thus it was made plain how it was expedient that He should go away. And may we not see how it is expedient that those we love on earth should go away, that we may be drawn beyond the seen to the unseen, beyond the temporal to the eternal.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—I am much impressed and delighted with a discovery recently made in Scripture translation and interpretation. It is at the end of Matt. 11, where it reads in the ordinary English versions "for my yoke is easy and my burden is light." The discovery is this, that the original Greek says nothing about an *easy* yoke but a *needful* one or as some translate the word *useful*.

Now this accords with the whole burden of the teachings of our Lord who never made promises of *ease* but rather the reverse to all who should follow him. He tells one that he may expect no place to call his home if he follows him. He requires of all who would be his disciples that they give up father, mother, sister, brother, wife, children, home, lands, yea, and their own life. At another time he asks all to sell what they have and give to the mendicants.

If we attempt to give the general consensus of the teachings of our Lord on the subject of the stern discipline and cross bearing which he requires, it would take a volume. Let the fact be well borne in mind however, that *work* and not *ease* is the programme of his life and ours.

Look now at the common-sense of the passage. Where is the logic of asking a person to bear a yoke because it is easy? He wants to know why any yoke is necessary.

As this verse is commonly read, it implies a previous statement that all men must have a yoke of some kind and as Christ's is easier than any other, therefore, pick out the easiest. This is about as illogical, and un-Christlike an idea as one could well make out of the few simple words "lift up my yoke upon you."

The figure is drawn from farm life or rather from the herd of oxen who, at the time are not being worked. Some may be young and never accustomed to the yoke: others may be old "stagers." At any rate, all are labouring animals or ought to be. They naturally prefer the freedom of having no yoke on their necks, but it is evident that no service can be done without it.

Be patient then, Mr. Ox, and come under the yoke in order to do your work. *The yoke is necessary.* If your owner should lose it or have it stolen, he might as well lose you too; for without the needed yoke you are worse than useless, for you eat up more than you are worth if you do not work: and work can only be got out of you by the use of a yoke.

Surely nothing is more needful and useful than a yoke. One is so inseparable from the other that we find Arauna when giving his oxen for king David to sacrifice offered the yoke for firewood to burn the sacrifice. Elisha, when he sacrificed his yoke, did the same. Cattle are useless without yokes and yokes are useless without cattle.

We are the oxen as Paul interprets Scripture types. "Does God take care of oxen?" Does he not rather mean men? Men are compared in the passage before us to oxen and oxen must have yokes. There are plenty of them who try to avoid it. Especially the young and they are sure to make trouble when yoked. Old ones are often obstreperous too. But young or old, the yoke must go on or else the creature is condemned to make butcher's meat. It may be a truism to tell the ox that its yoke is "necessary," but it is not out of place to tell it judging from the daily look of displeasure when the yoking begins.

One would think that they would learn cheerfully to submit to the inevitable, but men and oxen, it seems, are much alike and do not relish yokes.

A decided objection to the word *easy* and in favour of *needful* is that yokes are about alike. None can be said to be easy. There is little, if any choice, between them. Who ever heard of the driver of an ox-team trying to coax his oxen to come under the yoke because it was an *easy* one. Of course between a little pair of steers and full grown exen, there is difference enough to make it wise to put a small yoke on the former. We may find some student of the old Testament pointing to 2 Chron. 10: 9 where according to the English version the people ask Rehoboam "to ease their yoke." The Greek reads "Anes" which has for one meaning "release." They wanted it taken off and we do not say that the figure to make lighter would, under those circumstances, be altogether inappropriate.

The figure here makes the needfulness of the yoke exhaust that idea and the lightness of the burden the idea of a service not galling or crushing.

As it is to be expected that a time-honoured translation and one the most familiar in the Bible will not be radically changed without earnest protests, we are called upon to give convincing arguments for the proposed translation "needful" in place of "easy."

In the New Testament Greek Lexicons you will find at least eleven different words nouns, verbs, adjectives, etc. from one root. The underlying idea of all is use and need. *Chreia* is one which Matt. uses six times as "I have NEED to to be baptized of you" "knoweth what things you have NEED of."

Chraomai is another. One of its occurrences is 1 Cor. 9: 15. "But *I have used* none of these things." *Chrezo* occurs in Matt. 9, "that you *have need* of all these things."

But let us take the adjective *Chrestos* itself, the word under dispute, translated *easy* in the English Bible and *sweet* in the Rheims version. It occurs but seven times in the New Testament. In Luke 5: 39 it reads, And none drinking old wine straightway *wills new, for he says the old is more needful.* The word *Chrestoteros* in the common English Bible is here rendered better and in the Revised from another reading "good." But the words good and better are too indefinite. They do not give the particular shade of the thought of the user of old wine which is that the old is necessary or useful which is the usual plea of those who use it.

Luke 6: 35. "Because He (the Highest) is *useful* to (or a supplier of the needs) the unthankful and the wicked." The English versions have *kind* but that is not definite or exact enough. He is kind it is true, but here He is said to be *needful* to all

In Rom. 2: 4 "God's needfulness or usefulness is said to be rich and tending to lead us to repentance." In 1 Cor. 15: 33 "evil communications are said to corrupt *useful* customs."

Eph. 4: 32 says "Be you *needful* or *useful* one to another" and lastly 1 Peter, 2: 3 it reads "have tasted that the Lord is *useful.*"

Now, according to the rule of uniform translation, if this first case must be read "for my yoke is easy" then the next reads, A man having drank old wine does not want new for the old is *easy.*

Easy of course would never do. It would not do either to say that God is easy to the unthankful, a fault some mothers possess but surely not God.

The *easiness* of God would not lead us to repentance. Evil communications do not corrupt *easy* manners. Be you *easy* one to another, and, tasted that the Lord is easy. Now shall Mohammed go to the mountain or the mountain come to him? Shall six passages be translated absurdly to make a good case for an unusual and far-fetched translation? No, let *easy* go and obtain a better idea, one consistent with the other usages of a Greek word and its fellows of the same root all meaning "need" "use" or varying forms of the same word. The Greek Lexicons and Young's Analytical concordance all consistently define our word "useful," "needful," etc.

The modern Greek translation of the New Testament always follows the shade of thought in the English Bible whenever the original Greek differs from it, so here the Modern reads my yoke is *kalos* "excellent" or "good" etc. The translators, had they been satisfied with the original idea of "needful," would have left the word as Matthew wrote.

As to the burden being light that is a consistent idea to put before one because burdens are quite likely to be too heavy and an assurance that it came within one's capabilities is a needed inducement.

The exhaustion of rhetoric may be made here if you wish to compare the burdens of the World, of the Devil, and of self; but with the yoke let us be content hereafter with the figure as our Lord gave it to us and confine our discussion and moralization of the theme to its "needfulness."

C.

SIR,—A *good* meeting deserves recognition. Such was our Gospel Temperance Blue Ribbon Tea-meeting in the M. E. Church, Mhow, on Thursday evening, 26th August, when hardly

less than 300 people sat down (many *outside* the Church) to a sumptuous tea, and afterwards paid great attention to the speeches made, recitations and readings given, and music and singing rendered, by those who had been appointed to work out a well-filled programme.

The Rev. R. C. Murray, Canadian Mission, occupied the chair most acceptably.

Of the 27 persons who signed the pledge on the occasion, we have reason to hope that four have now a work of grace in operation in their hearts: for this we thank our God.

At the B. R. Tea-meeting held in the same place on the 29th April last, one dear friend, Richard Smith, of the 2nd North Staffordshire Regiment, signed the pledge with many others On the 2nd May, the Lord converted his soul.

The dear fellow fell asleep in Jesus on the 7th August, after a very brief illness, a few days before the commencement of which, in a letter to a comrade, he thanked God for that Tea-meeting, which he acknowledged had been instrumental in opening his eyes to see his danger. Such testimony from one now with Jesus, is of great value.

Only let us guard against the introduction into the programme of anti-gospel items, and aim at the inclusion of something weighty, such as "Christ the power of God, and the wisdom of God," and I am sure the Lord of the harvest will bless our endeavours to promote His glory.

Yours obediently,
ENOCH JEFFRIES.

31st August, 1886

DEAR BROTHER,—It is with deep regret I inform you of the death on the 24th instant, at the General Hospital, Bombay, of Mr. Charles Beard, Station Master, Ajmere, aged 47 years. He served different Railway Companies in the capacity of District Traffic Superintendent, Telegraph Superintendent, Traffic Inspector and Station Master for 25 years, 14 of which he spent on the Rajpootana Malwa State Railway, and faithfully and conscientiously discharged the onerous duties which devolved upon him.

While Station Master at Neemuch he opened his house for public religious services and total abstinence meetings, where great good was accomplished. A gunner of the B/2 R. A., now stationed at Nasirabad, found the Lord at one of these meetings 3 years ago, and is now living a holy, consistent, and blameless life.

Half an hour before his death he was seen seated by the beds of some of his fellow-patients encouraging them to be patient in their sufferings. He recognized God's hand in this affliction and was prepared to abide His will.

He leaves a wife and 4 children to mourn his loss for whom we bespeak the prayers of the readers of the *Guardian*.

We are reminded every day we live that the life we live is uncertain. "It is appointed unto men once to die, but after that the judgment." Are we prepared to die? No one is prepared who has not a lively interest in the Son of God. We ought to make the *best provision* for the *longest duration*; for we are all going to *Eternity*.

"Time is earnest, passing by;
Death is earnest, drawing nigh:
Sinner, wilt thou trifling be?
Time and death appeal to thee.

Oh, be earnest! death is near;
Thou wilt perish lingering here:
Sleep no longer, rise and flee;
Lo, thy Saviour waits for thee!

T. E. F. MORTON.

Ajmere, 28th August, 1886.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

REV. DHUNJIBHAI NOUROJI will speak at the Missionary Concert in the Grant Road Church, next Wednesday evening, on the Parsees and work among them.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3-30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

WE beg to acknowledge receipt of Rs. 20 for August, from J. J. T., Trevandrum, for M. E. Church-Aid Society.

RECEIVED for Seamen's Rest, Rs. 25 from Mrs. Ensor, Bassein, Burmah.

Epitome of News.

SATURDAY, AUGUST 28.

—*The Rock:* According to custom, the Salvation Army took advantage of the Bank Holiday to hold special meetings in different parts of London. At one of these, Mr. Bramwell Booth, who was presiding, stated that the Army were entering upon a new field of labour for the salvation of the poorest and most destitute of the people. He said there was a class which had not yet been reached— a class of destitute men, women, and children who were too poor to provide even sufficient clothes to permit of their leaving their miserable streets or rooms from one week's end to another—ignorant, depraved, and full of sin. The problem had been under consideration for some months how to reach these people. It was now proposed to set apart men and women to go and live among them, taking a room in these people's houses, and becoming one of themselves; to visit the sick, attend to their wants, wash and dress the children, clean up their places, and in every way to help them to better habits, and thus gain their love, and so by the help of human love lead up to the Divine love of Christ. A man and woman, who were to be dedicated to this sphere of labour, were then called to the front; the woman dressed in a plain, clean cotton dress, white cap, and spotless white apron, carrying her pail and other articles for domestic use, the man arrayed for similar duties.

—*N. Y. Independent:* When John Lord, the historian, was examined for ordination, he was asked by a disciple of Dr. Emmons: "Are you willing to be damned for the glory of God?" His answer came with the force of an unexpected cannon-shot. "No; but I am willing you should." He did not get ordained. However foolish it may have been to make a willingness to be damned for God's glory a test question of Christian character, it was an extravagance on the right side; for a willingness to suffer for Christ is made by the apostle a condition of our being glorified with him. This thought that our sufferings may glorify God ought to be a sufficient support in enduring troubles. The blind, the deaf, the sick in the time of Christ, suffered then as they do now; but how glad they are to have been allowed to suffer that Christ's mighty works might be done in them. No less now may patience glorify God.

—*Times of India:* The *Times* has long been a loyal mono-metallist, but facts have recently been proving too strong for theories and doctrines. The break with former traditions may be sudden, but the tendency for some time has pointed to some alteration of policy. From being an sound mono-metallist having a scornful regard for the bi-metallists, the chief journal is now willing to look at facts in the face and inquire what effect the adoption of the double standard is likely to produce upon the ratio between gold and silver. Formerly it was a heinous offence to doubt, for he that doubted was placed outside the pale of regard, but now an overhauling of the financial creed is recommended.

—From the same: People abuse Mr. Froude for his anatomy of Mr. Carlyle, but, as a portrait of a real, living, dyspeptic human being, full of genius and sublime thoughts, and yet eternally squabbling with his wife, and driven to distraction if a cock crowed in the night, Mr. Froude's book remains one of the most interesting works that this generation has seen.

—*Bombay Gazette;* Lahore, 27: A telegram was received at Lahore from Sibi on Thursday morning, stating that Mr. Thomas Evans had been stabbed by a Pathan. His wife at once started for that place, and a second telegram was received a few hours later stating that he had died. Mr. Evans was an ex-Inspector of Police, and became a contractor about three years ago, most of his business being in the Quetta District.

—It is stated that proceedings have been commenced in the Queen's Bench Division of the High Court of Justice by Eliza Armstrong on the one hand and by her father and mother on the other hand against Mr. Henry Yates Thompson, proprietor, Mr. Richard Lambert, publisher, and Mr. William Stead, editor, of the *Pall Mall Gazette*, Mr. Bramwell Booth, of the Salvation Army, and Dr. Heywood Smith, for libels on all the plaintiffs and for assaulting and abducting the girl Eliza. The statements of claim have been delivered to the defendants and the actions will shortly be ready for appearing in the cause lists. The damages claimed amount to about £8,000.

MONDAY, AUGUST 30.

—Jam Ali, the son of the Jam of Lus Beyla, who was being followed by his father and Sir Oliver St. John through the country south of Quetta, has not been captured. He has decamped from Wad with Shakar Khan the chief who gave him asylum, and made off to the Kharan desert where pursuit is hopeless.

—The victims by the Tinnevelly Theatre fire are now said to have numbered 113.

—Mention is made in a home paper of the

publication of a book entitled, Life and Work of William and Gavin Martin, Missionaries in Rajputana, India. By Rev. W. F. Martin, M. A. (Edinburgh: Andrew Elliot,)

These missionaries are well remembered by many here and many doubtless will be glad to see this book.

—The *Indian Chr. Herald* closes an article on Zenana Missions with these words: No doubt, the great thing, after all, is that they should realize a call. And here, most of them, might be found wanting. To most of them, the work might have commended itself as a means of earning a livelihood. This requires looking after, but a mere reform would not answer here. A revolution is what is urgently called for, a revolution in the entire Missionary machinery. The doctrine of a call is, unhappily, fast becoming obsolescent in the Mission field. The Missionary office is fast degenerating into a trade or profession. A return to the old paths at the root, would alone secure more vitality and godwardness in the branches.

—*Indian Witness:* The Rev. Thomas Craven has been appointed provisional preacher-in-charge of the Methodist Episcopal Church at Asansol.

—Here is what J. M. M. says about the Belfast constabulary in to-day's *Bombay Gazette:* There is, unhappily, nothing new in the outbreak of civil war between the Protestant and Catholic factions in Belfast, but it is a new thing to have the charge made against the police, apparently not without good cause, that they, animated by a spirit of partisanship, have shot down the Protestant rioters while letting their Catholic foes go free. The suspicion is, in fact, widely spread, that the constabulary have become affected with the antipathy to everything English, which the late Government recognized as the natural and lawful feeling of Irish patriots. Large bodies of Catholic policemen from Tipperary and elsewhere were drafted by Mr. John Morley into Belfast to crush the spirit of the Protestants; and it is not surprising that these men have got the nickname of "Morley's butchers." The people in Belfast respect and like the troops, and it is clear that the savage rioting of the last fortnight must be mainly ascribed to the determination of the Loyalists to avenge what they regarded as the shameful slaughter of their fellow-townsmen in June. It is perhaps not a bad thing for the Conservative Government that the first piece of work it has had to do in Ireland has been to compel its own extreme partisans to obey the law and preserve the peace. Lord Salisbury significantly remarked on Wednesday evening that boycotting is a worse, if a more insidious, form of terrorism than rioting; and *United Ireland* at once shrieks that this is a declaration of war to the knife. Of course it is. What else has the Conservative Government been placed in power for but to put an end to the reign of terror of the National League?

—Six steamers have been chartered at Calcutta to convey troops to Burmah.

—Further anti-missionary riots have taken place in the province of Kiangsi. Towards the end of June, the mission house at Pinhow, presided over by Mgr. Rouger, was sacked and entirely destroyed, the missionary residence and school were also burned and destroyed, and M. Peres, a French priest, was captured and ill-treated. A ransom of $600 was demanded, but the natives on finding that M. Peres had no money, released him. All the other missionaries fled, the Bishop himself coming on to Hongkong.

—17,722 European soldiers were under medical treatment for berri-berri in Netherlands India in the four years 1879 to 1883. The annual loss is about 1,100 between deaths and permanent unfitness for service. It is said that fully half the men borne on the nominal strength of the garrison as fit for duty have their strength so undermined from the *sequelæ* of the decease as to be quite unsuited for service in the field.

—*Overland Mail;* Aug. 13: The annual issue of three volumes of the "Sacred Books of the East" for 1886, will comprise Professor Bühler's new translation of the "Laws of Manu," a double volume, and Professor Oldenberg's translation of the "Grihya-Sûtras," describing the domestic ceremonies of the Brâhmans.

A band of 560 Austrian pilgrims, including many members of the aristocracy, started from Vienna for Lourdes lately. This is the first pilgrimage from a German-speaking nation to France since the Franco-German war.

Thursday, September 2.

—*Bombay Gazette:* We hear that Government are organizing a survey party to lay out the new railway line from Chalisgaon on the G. I. P. R. to Dhulia, a length of thirty-six miles.

—Same; Mandalay, 31: The river has fallen considerably. The water yesterday was flowing into the river through the original breach to the north as well as the artificial breach to the south.

The number of persons relieved at the Court House from the 21st to the 30th August was 4,643.

The Public Works Department in Mandalay alone employs daily over 2,500 Burmans.

Sir Charles Bernard leaves Mandalay for Rangoon on Thursday, the 2nd prox.

—We acknowledge with thanks receipt of the *Indian Railway Travellers' Guide* for September, published at the *Bombay Gazette* office. Price, 8 annas.

—The works for the junction of the Servian and Turkish railways in connection with the through lines between Vienna and Constantinople, and Vienna and Salonica, will be completed in October, in accordance with the convention concluded at the *conference á quatre.* The Bulgarian Government, however asks for additional time to carry out its obligations in regard to the completion of the junction with the Servian lines.

—*The Rock:* On Thursday Mr. Henry Varley, the evangelist, and Mr. Joseph Hannington (brother of the late Bishop Hannington, who was killed in October last while prosecuting mission work in Central Africa) were to leave Southampton on the steamer *Mexican* for Cape Town, with the view of conducting a special mission there for a few months.

Friday, September 3.

—Deaths last week, 396.

—Rates of Exchange in this morning's papers:—

Bank Bills on demand	1s. 4 15-32d.	per rupee.
Do. Telegraphic.....	1s. 4 7-16d.	„
Do. 3 months' sight	1s. 4⅛d.	„
Credits „ „ ...	1s. 4⅝d. to 21-32d.	„
Francs „ „ ...	1·75⅛	„

—The Str. *Assam,* with English Mails, left Aden for Bombay, Wednesday, 6. p.m.

—At a preliminary meeting of various representatives of the Hindoo community held at Madhev Baug, on Thursday, the 2nd instant, it was decided to call a public meeting of the Hindoo inhabitants of Bombay for the purpose of adopting a memorial to the Government of India, deprecating any possibly intended legislative interference with the marriage-customs of the Hindoos, at Madhev Baug on Sunday, the 5th inst, at 3 p. m.

—Fall of rain, to date, Fort, 93 inches.

—A cobra 7 ft. 6 in. in length was killed yesterdy in Nesbit Lane, Byculla.

—The New Zealand papers received by the last Australian mail report the discovery of the bodies of two more victims of the recent volcanic disturbances. They were Maori women, mother and daughter. The daughter lay on her mother's lap, with a Bible clasped in her bosom. They had sat down, and been smothered by the falling mud and ashes.

—*Times of India:* We learn that the contracts for the Sirdar Mansions, Apollo Bunder, have been let to Messrs. Nagoo and Sayajee, and the buildings are to be completed within eighteen months. The iron work contract has been given to Messrs. Walsh, Lovett and Co., and the wood contract to the Bombay Saw Mills. We hear that the original plans have been altered and that they will now provide for twenty married quarters, thirty-four single, and six shops. The shops will face the Apollo Bunder Road, and will be built in the English style, with plate glass fronts.

—The Bi-metallic League in England thus announce their object: "The object of the League will be to urge upon the British Government the necessity of co-operating with other leading nations for the establishment, by international agreement, of the free coinage of gold and silver, at a fixed ratio."

Selections.

AN AUTOBIOGRAPHY.

BY REV. J HUDSON TAYLOR.

(Second Paper.)

"Not many months after my conversion, having myself a leisure afternoon, I retired to my bedroom to spend a good deal of it in communion with God. How I remember that occasion! How, in the joyfulness of my heart I poured out my soul before God, and again and again confessing my grateful love to Him, who had done everything for me—who had saved one who had given up all hope of salvation and all desire for it—I besought him to give me some work to do for Him as an outlet for love and gratitude in self-denying service—no matter what it might be, however trying or trivial, if it were only something with which He would be pleased, and that I might do for Him, who had done so much for me. I well remember as, in unreserved consecration, I put myself, my life, my friends, my all, on the altar, a deep solemnity came over my soul, and I consciously felt that my offer was accepted. The presence of God became unutterably real and blessed; and, though but a child, under sixteen, I remember stretching myself on the ground, and lying there speechless in the presence of God, with unspeakable awe and unspeakable joy.

"For what service I was accepted, I knew not; but a deep consciousness that I was no longer my own (which has never been effaced) then took possession of me. It has been a very practical consciousness. Two or three years afterwards, propositions of a very favourable character were made to me with regard to medical study, on condition of becoming the apprentice of the medical man who was my friend and teacher. But I felt I dared not accept any binding engagement like an apprenticeship: I was not my own, to give myself away, as it were; for I knew not when nor how He, whose I was and for whose disposal I felt I must ever be free, might call for service."

THE CALL TO CHINA.

"Within a few months of this time of consecration, the impression was inwrought into my soul that my life-service was for China. I thought it highly probable that the service to which I was called might cost my life, as China was not open then as it is now. There were then but few missionary societies labouring in this country, and but few books were accessible to me on the subject of China Missions. I learned that the Congregational minister of my native town had a copy of Medhurst's 'China,' and called on him, to ask the loan of it. This he kindly accorded, and asked me why I wished to read it. I told him that God had called me to spend my life there in missionary service. 'And how do you propose to go there?' he asked. I replied that I did not at all know—it

seemed to me probable that I should need to go as the Twelve and the Seventy went, without purse and scrip, relying on Him who had called me to supply all my need. Kindly putting his hand on my shoulder, he replied, 'Ah! my boy, as you grow older you will get wiser than that. That would do very well when Christ was on earth, but not now.' I have grown older since then, but not wiser. I am more than ever convinced that if we were to take the directions of our Master, and the guidance He give to His first disciples, more fully as our guide, we should find them to be as suited to our present times as they were to those in which they were first given From Medhurst's 'China' I gathered that medical knowledge would be valuable for missionary service there, and this directed my attention to medical studies as a mode of preparation,

"My beloved parents neither encouraged nor discouraged my desire to engage in missionary work. They advised me, with such convictions, to use all the means in my power to develop the resources of body and mind, of heart and soul, and to wait prayerfully upon God, quite willing, should He show me that I was mistaken, to follow His guidance, or to go forward, if in due time He should open the way to missionary service. The importance of this advice I have ofttimes proved since. I began to take more physical exercise in the open air, to strengthen my body and my muscles. I got rid of the featherbed, and as many of the surroundings of comfort as I could, in my home, to prepare myself for rougher lines of life, began at once to do what Christian work was in my power, in the way of tract distribution, Sunday-school teaching, and visitation to the poor and the sick, as opportunity afforded.

"After a time of preparatory study at home I went to Hull for medical and surgical training. I became the assistant of a medical man who was a professor in the Hull school of medicine, and surgeon to a number of factories, which brought to our surgery a large number of cases of accidents, and gave me the opportunity of seeing and of practising the minor operations of surgery."

FIRST STEPS.

"Here an event took place which I think worthy of mention. Before leaving home, the subject of setting apart the first-fruits of all one's increase, and a proportionate part of all one's possessions to the Lord's service, was brought before my notice. I thought it well to study this subject, with my Bible in my hand, before I went away from home, and was brought into circumstances in which my mind might be biased in its conclusions by the pressure of surrounding cares or wants. I was led to the determination to set apart not less than one-tenth of whatever moneys I might earn or become possessed of, for the Lord's service. The salary I received as a medical assistant in Hull at the time now referred to, would have allowed me with ease to set apart one-tenth of it. But, owing to changes in the family of my kind friend and employer, it was necessary for me to reside out of doors. Comfortable quarters were secured with a relation, and, in addition to the sum determined on as remuneration for my services, I received the exact sum I paid for board and lodging.

"Now arose the question in my mind 'Ought not this sum also to be tithed?' It was surely felt that if it had been a question of Government income-tax it certainly would not have been excluded. On the other hand, to take a tithe from the whole would not leave me sufficient for other purposes: and for some little time I was much embarrassed to know what to do. After much thought and prayer, I was led to leave the comfortable quarters and the happy circle in which I resided, and to take a little room in the suburbs—a sitting-room and bedroom in one—and to board myself. In this way I was able, without difficulty, to tithe the whole of my income; and, while I felt the change a good deal, it was attended with no small blessing. More time was given, in my solitude, to the study of the Word, to the visitation of the poor, and to evangelistic work in my summer evenings, than would have been had I remained in my first quarters. Being brought into contact in this way with many cases of distress, I soon saw the privilege of still further economising: and I found it not difficult to give away much more than the proportion of my income that I had at first thought of."

Mr. Taylor then goes on to tell how he was led to see that it was the privilege of the children of God "from day to day and hour to hour to live as men who wait for the Lord; that so living, it was quite immaterial, so to speak, whether He did come or not at any particular time, the material thing being to be so ready for Him, whenever He might come, as to give an account of one's stewardship with joy, and not with grief.

"The effect of this blessed hope was very practical. It led me carefully to look through my little library to see if there were any books there that were not necessary, and likely to be further useful; and to look through my small wardrobe, to be quite sure there was nothing there that I should be sorry to give an account of. The result was that my library was considerably diminished, to the great benefit of some poor people, and that I found that I had articles of clothing which would be used to greater advantage in other directions.

"It has been very helpful to me, from time to time through life, as opportunity has served, to act in a similar way; and I have never been through my house, from basement to attic, with this object in view, without receiving a great accession of spiritual joy and blessing. I believe we are all in danger of accumulating (it may be from thoughtlessness or from pressure of occupation) things which would be very useful to others, while useless to ourselves, the retention of which is loss of blessing. If the whole resources of the Church of God were well utilized, how much more might be accomplished than is accomplished! how many poor might be fed, and naked might be clothed! And to how many of the unreached might the Gospel be conveyed! Let me advise this line of things to you as a constant frame of mind, and as a profitable course to carry out when circumstances permit."—(*Divine Life.*)

TRUE BEAUTY.

A WOMAN, famous as one of the most kindly and lovable among leaders of the best American society, once said: "If I have been able to accomplish anything in life it is due to a word spoken to me in the right season when I was a child by my old teacher. I was the only homely, awkward girl in a class of exceptionally pretty ones, and being also dull at my books became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew into myself and grew daily more bitter and vindicative.

One day the French teacher, a gray-haired old woman with keen eyes and a kind smile, found me crying.

"Qu' as-tu, na fille?" she asked.

"O madame, I am so ugly!" I sobbed out.

She soothed me but did not contradict me.

Presently she took me to her room, and after amusing me for some time said: "I have a present for you," handing me a scaly, coarse lump covered with earth. "It is round and brown as you. 'Ugly,' did you say? Very well. We will call it by your name, then. It is you! Now you shall plant it and water it and give it sun for a week or two."

I planted it and watched it carefully; the green leaves came first and at last the golden Japanese lily, the first I had ever seen. Madame came to share my delight.

"Ah," she said, significantly, "who would believe so much beauty and fragrance were shut up in that little, rough ugly thing? But it took heart and came up into the sun."

It was the first time that it ever occurred to me that in spite of my ugly face, I too might be able to win friends and to make myself beloved in the world.—(*Youth's Companion*).

INCIDENT IN A METHODIST CLASS-LEADER'S EXPERIENCE.

A SHORT time ago one of our leaders related to me a remarkable passage in his experience which is another confirmation of the promise on which thousands still rely—The Lord will provide.

A few years ago, he, his wife, and four children lived in a small country town in Yorkshire. It was winter, and the weather unusually severe. Work was scarce, and for weeks he had nothing to do, and nothing was coming in but three or four shillings a week, earned by the eldest son, a mere boy. To add to their misfortunes, the father, not a strong man at the best, fell ill; they were put to great straits, and for some time were all more than half-starved. The family had always presented a neat, respectable appearance, and no one suspected the desperate struggle through which they were passing. Both father and mother brought their circumstances before the Lord with prayers and tears; they believed He would interpose, but how, they could not tell. At length matters reached a crisis, they came to their last crust, and this was set before the boy when he came from his work in the evening, as his only meal for the day. Hungry as he was, when the fact dawned upon him, the brave little fellow was too full to touch it. The eyes of the anxious father glistening with tears, took in at a glance the pathetic points of the situation. When he beheld the pale, shrunk face of his wife, the hungry, pinched look of his children, and the dark, dreary prospects of starvation stretching before him, unrelieved by a ray of hope, he could bear it no longer. He crept up-stairs, fell upon his knees, burst into a flood of tears, and cried to heaven for help. He opened his well-thumbed Bible, and surely the good spirit was present at that moment to guide, for his eyes fell upon the passage in Isaiah xli. 17, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I, the Lord, will hear them, I, the God of Israel, will not forsake them." The words came with marvellous power to his soul. It was as if God spake audibly to him; and still he wept, but this time tears of thankfulness and joyous confidence. He went down-stairs to tell his wife what a glorious blessing he had got, and to assure her that help was at hand, when he observed a lady friend, a member of his class, had called. She said that for some weeks she had been concerned about them, and could no longer resist the power to call. She saw how matters were, and very speedily a hamper of provisions was sent in. The table was once more spread as it had not been for many a long week, and as the famished family, thus mercifully rescued, surrounded that table, before a crumb was touched, they knelt down, and with sobs and tears thanked our heavenly Father, who had once more fulfilled His promise.

This simple narrative was told with irrepressible emotion, and both speaker and listener wept together; and, in concluding, the good leader said: "I have had many ups and downs since then, though, thank God, never reduced to a similar extremity; but those precious words have ever stood between me and starvation, and the gracious, hallowing influence of the blessing I then received, lives with me to-day. Praise the Lord! He still hears me, and the God of Israel will not forsake me."—*Geo. Barlow.*

Miscellany.

—Report of the Calcutta Committee of the C. M. S:

The work among the Chamars and outcastes of Calcutta is very interesting, but at the same time very trying often to one's faith and patience. The minds of these people seem to be a blank as regards any idea of religion, and they are Hindus and Muhammadans by turns, just as occasion suits them. We may talk to them about sin, repentance, righteousness, holiness, but these words convey no meaning to their dark minds. However, the morning star of Christian knowledge is rising also amongst them, by means of our Christian schools established for their special benefit in their own squalid *bustees*. Looking back upon the work since its commencement five years ago, there is much that calls for thinkfulness and praise. We began with a dozen of about as wild-looking and uncared for children as any one could wish to see. They did not understand the simplest questions that could be asked them. They would constantly run away, and for a long time the teachers had to go about from street to street and house to house to catch these "City Arabs" and to bring them to school. But we persevered in the work, and now the Chamars themselves although miserably poor, show their appreciation of these schools by their willingness to pay small fees. Last year we collected over Rs. 70 in fees from them. There are now six boys' and three girls' schools in operation, containing 400 pupils, of whom about 100 are girls.

The report of the Rev. A. J. Shields mentions a remarkable movement which is manifesting itself in the North part of the Godda district, which will be watched with prayerful interest, we hope, by our readers. He writes:—

It would not be right to close my annual letter without telling you of a part of my work this last year which has hitherto been full of nothing but encouragement, though the very incipient state of things prevents my saying too much about it. I allude to a movement among the heathen Santals in the northern portion of the Godda district; a large number, as many as a hundred families of whom, under the leadership of a Santal named Fasal Ram, have given up heathenism, and all that they know to be wrong, and are serving God with an earnestness which speaks well for the sincerity of their motives. During the whole of last hot season, these men came to me once or twice weekly, by twos and threes, or more, for instruction. I have visited these people at their earnest request at the house of their leader, where they assemble twice monthly, to hear his exhortations and I am thankful to say, to hear the word of God read by one of them (the only member of their number who can read or write). This work is remarkable as being indigenous as distinguished from that which might be called the result of Christian work. The leader was called out of heathenism by a dream some thirty years ago, and it is through his efforts and works that this movement has arisen. I cannot doubt that this is the work of the Holy Spirit.

The visitation of Hindu Monasteries or *Maths*, is regularly carried on by the Rev. J. J. Johnson, and forms a most important part of the Society's work at Benares, a city than which there is none upon earth more proud in the subtlety of its abstruse philosophies. Writing of his visits to these Maths, Mr. Johnson says:—

I look upon this as the most interesting kind of work that falls in my way and as one of the best means possible of familiarising the class of Hindus most susceptible to religious ideas and teaching with the great doctrines of the Gospel; such for instance, as the holy, perfect personality of God, His love to man as a Father, the hope of eternal happiness in His presence hereafter, and the true mode of emancipation from sin and the evil of the world being forgiveness and life in Christ.

It will best indicate the methods pursued in this work if I give an extract or two from my diary, as I have done in previous reports. The following is an account of two days' visitation:—

'Went by way of Kurukshetra down to Assi Ghat, and near the temple of Hanuman, had a conversation with a young vidyarthi (Sanskrit student) just beginning the pilgrimage of the Panch Kosi. He came up and bowed before the image of Hanuman, and muttering some prayers or mantras, threw a handful of rice in the direction of the image. He was a student belonging to the Maharaja of Kashmir's Sanskrit Pathshala.

'In my talk with him I endeavoured to show how incongruous it was for him as a seeker of knowledge (vidyarthi,) to devote himself to a superstitious practice like the pilgrimage of the Panch Kosi and how inconsistent with the sublimer religious ideas found scattered throughout the Hindu Shastras. He admitted the truth of this, but said that it was a duty practised by others which he too must perform.

'Down near the river bank I found a Brahman sitting in the shade of an old temple. He was quite willing to talk, and I had a long conversation with him, chiefly in Sanskrit. He was a Vedanti of the School of Shankaracharya. He spoke of having read Grammar (which is a life-study to the Sanskrit student) and the Vedanta of Shankara, and began to discuss the reality or non-reality of the world, and contended for its non-reality; he next sought to deny that the soul had any power of perception, or relations through perception with the outer world—though he admitted that its nature was knowledge and light (juanrup, prakashrup,) and that it informed or gave light or consciousness (chaitanya) to the mind (buddhi), yet he held that the soul had nothing to do with the process or power of thinking; just as, to cite his own illustration, a Raja accomplishes everything by means of his subjects, though he is said to rule, gain victories, &c.

'I showed him the absurdity and inconsistency of this view, and that the soul could not be completely indifferent and unaffected, any more than the Raja of his illustration, who was not a wholly unconcerned spectator, as his view assumed, but had his own part to play. I then advocated the teaching of the Nyaya, according to which, knowledge is a quality of the soul, and contended that the soul by its real connection with the mind, and thence with the outer world of action, was in bondage to sin, and required to be delivered from sin. A number of villagers, among whom were some pandits, came up just then, and listened to our conversation. They listened with great interest and seemed to approve of my statement that our pandits' Vedantism appeared to be self-contradictory.

'We first visited a Math in Dasasvmeth road. This Math was founded in the time of the Emperor Aurangzeb by the great Hindu Guru and Sanaysi so renowned for his sanctity and supernatural powers, that the Emperor himself paid him great attention and several visits. This Guru was buried (after the manner of Hindu ascetics) in a Math in the vicinity of the Golden temple. We had, here, a long conversation with an old Swami and his disciples. The matters talked about were the reality or non-reality of the world as propounded by the School of Sankara, and whether it was reasonable for a man like the Swami who professed to hold such a high spiritual view of things, and to have attained to union of being with Bramha still to adhere to idol-worship. For there was a little temple in the centre of the Math and several idols standing out very prominently to view. There were in this Math about twenty ascetics (murths,) some of whom went out to the teachers to read and be taught the Shastras, while others stayed in the Math and prosecuted their studies alone.

'We next went to another Math in the same neighbourhood. All who live in this Math are, with one exception, students who go out to read with pandits. This exeption is a Paramhansa whom we saw reclining on a bed in the corner. He professes never to speak, but his reticence seems due more to stupidity than to great sanctity. We tried hard to induce him to speak, but failed to do so. The group of students who gathered round seemed deeply impressed with the sacredness of his character and person, and endeavoured to persuade us to take the same view. A Paramhansa is considered an ascetic of the highest order, who has subdued all his sensuous to abstract meditation. There may have been, and perhaps are still, men of elevated spiritual character belonging to this order, but the individual in question did not seem worthy to be ranked as such!

'My prayer is, that this work may increasingly prosper, and by being further and further developed may prove a successful means of spreading the knowledge of Christ our Lord among those who are as yet unenlightened by the true revelation.'

TELEGRAPHIC NEWS.

London, August 27th: In the House of Commons last night Sir James Ferguson, Under-Secretary for Foreign Affairs, said that Prince Alexander had been detained in Russian territory until orders had been received from St. Petersburg for his release. He has now started for Darmstadt, being ignorant at the time of the revulsion of popular feeling in Bulgaria in his favour. Telegrams had, however, been despatched to him from Tirnova urging his return.—The debate in the Commons on the Address was resumed last night. Mr. Chamberlain, in opposing Mr. Parnell's amendment for the suspension of eviction during the winter, said that he would do nothing tending to the overthrow of the present Government, while the only alternative was a Separatist Ministry.—General Sir Redvers Buller has started for the South of Ireland to carry out the orders of Government in respect to the suppression of boycotting.—Prince Alexander, in his farewell speech at Rani-Russi to the escort which accompanied him over the frontier, said that he hoped Bulgaria would choose another Prince to govern the country.—The *Journal de St. Petersbourg* and the German and Austrian press agree that the disappearance of Prince Alexander from the scene of Eastern politics makes it necessary that a firm accord should exist between the three Empires who are resolved to maintain peace and localise the events on the Danube.

Sophia, 27th: A regency has been formed with M. Karaveloff as Premier.—The statement made that M. Karaveloff had joined M. Zaukoff in effecting the revolution was incorrect.

Berlin, 27th: Prince Alexander has arrived at Lemberg, where he has received a perfect ovation from the inhabitants. A torchlight procession took place last night in his honour, and the town was illuminated. The authorities paid his Highness a visit to-day. From Lemberg he will proceed to Breslau.

London, 28th: In the House of Commons last night, Mr. Parnell's amendment to the address "for the suspension of evictions in Ireland during the winter" was rejected by a majority of 123 votes.—Mr. Gladstone has arrived in Bavaria and is staying at the seat of Lord Acton at Tegerusee.

Berlin, 28th: His Highness Prince Alexander has left Lemberg and is returning to Bulgaria by way of Roumania.

London, 29th: Severe shocks of earthquake were experienced yesterday throughout Greece, but chiefly in the western portion. The town of Filiatra has been destroyed, and three hundred souls have perished.—Shocks of

earthquake have also been felt in Egypt and Southern Italy.—Lord Henry Lennox is dead.

Rustchuk, 29*th*: Prince Alexander has arrived here and been received with intense enthusiasm. In a speech made by his Highness on his arrival, he said that he continued to trust the loyalty of the Bulgarians and that he would die, if necessary, to secure their happiness.—It has transpired that his Highness was treated with great brutality by his captors when he was being transported over the frontier.

St. Petersburg, 29*th*: The Russian Government is sending Prince Dolgoroukow on a mission of enquiry to Sophia.

Athens, 29*th*: Latest accounts of the earthquake state that only one hundred and sixteen lives were lost, and not three hundred, as was at first stated. In addition to the killed many have been injured.

Constantinople, 29*th*: Sir Edward Thornton has presented a note from the British Government to the Porte, urging the execution of reforms in Armenia in pursuance of the article relating thereto in the Berlin Treaty.

London, 30*th*: The *Times*, in an article to-day, strongly demands a Royal Commission to enquire into the recent failure of Ordnance and Arms.

Sistova, 30*th*: Prince Alexander is gradually continuing his journey towards the capital, and arrived here to-day, where he was received with increasing enthusiasm by the people, who gave him an immense ovation at the railway station. The horses of his carriage were taken out, and he was pulled along the streets in triumph by the crowd. His Highness has left here for Tirnova.

Belgrade, 30*th*: King Milan has sent his congratulations to Prince Alexander on his return to Bulgaria. His Highness in reply said he hoped for the renewal of friendship between Servia and Bulgaria.

Berlin, 30*th*: The *North German Gazette* says that German statesmen cannot sacrifice the friendly relations existing between Germany and Russia to Prince Alexander.

Rome, 30*th*: His Holiness the Pope, yielding to the insistance of France, has agreed that the Papal Envoy at Pekin should be only temporary, but China, however, has refused to accept this compromise,

London, 31*st*: In the House of Lords last night the Marquis of Salisbury said he was unable to hold out any hope respecting the reopening of the case of the Sirdan Prithirao.—In the House of Commons a discursive debate took place on Mr. Samuel Smith's amendment to Address, "regretting the extension of operations in Burmah, and hoping India would not have to bear the whole of the expenses connected therewith;" and also on the amendment of Mr. W. R. Cremer, member for Haggerston, "condemning the continued annexations by the British Government."—Sir J. E. Gorst, the Under-Secretary for India, declared that both Liberals and Conservatives concurred in the necessity of the war in Burmah, and there was no precedent or reason in charging England with the expenses of it. It is intended, he said, at the beginning of the cold season to mass a force of thirty thousand men with a flotilla which will suppress all organised resistance in Upper Burmah. He quoted a minute of Lord Dufferin showing that complete order in Burmah was simply a question of time.—The amendment of Mr. Cremer was rejected by 201 against 125 votes, and Mr. Smith's amendment was rejected by 199 against 126 votes.

Berlin, 31*st*: The *North German Gazette*, in an article to-day, repeats that Germany is not affected by the events transpiring in Bulgaria, and says that German armaments are due to the constant arming of France, who alone is answerable for the present situation in Central Europe.

Tientsin, 31*st*: In consequence of the fears entertained by the Chinese Government that Russia had designs on the Corea, a fleet of nine Chinese ironclads was despatched there, and, on its arrival off the coast, a force of Chinese soldiers in disguise was landed. The Coreans, however, objected to the Chinese landing, and attacked them.

Tirnova, 31*st*: His Highness Prince Alexander arrived here to-day, and met with a most enthusiastic reception. The Russian Consul at Sofia, who was implicated in the late overthrow of Prince Alexander, has been recalled by his Government.

London, September 1*st*: An amendment to the Address condemning the inadequacy of the Crofter's Act was rejected by a large majority in the House of Commons last night.

St. Petersburg, 1*st*: The departure of Prince Dolgorouki on the special Mission of Inquiry to Sophia has been postponed.

Sophia, 1*st*: M. Karaveloff, the Premier, having been suspected of complicity with M. Zankoff in the late attempt to overthrow Prince Alexander, has been arrested and imprisoned.

Tirnova, 1*st*: His Highness Prince Alexander has ordered the release of both M. Karaveloff and M. Zankoff.

New York, 1*st*: A violent earthquake has occurred in the Southern State which extended along the seaboard from Alabama to New York. The shocks were the strongest in the south, and especially at Charleston, three-fourths of which city has been destroyed and sixty people killed by falling houses. Much distress prevails owing to the wholesale destruction of property. The shocks still continue.

Rome, 1*st*: The Propaganda here has received news of the massacres of Christians in the North of Cochin-China and the province of Szechuen in China. Their villages have also been burned.

Sophia, 2*nd*: Prince Alexander has telegraphed to the Czar, assuring him of his gratitude and devotion, and stating that he is ready to resign the Crown of Bulgaria to its giver.—His Imperial Majesty the Czar, in reply, says he cannot approve of Prince Alexander's return to Bulgaria, forseeing sinister results. His Imperial Majesty adds that the intended Mission of Prince Dolgorouki to Sophia has become ill timid, and that he will abstain from intervening in Bulgaria while Prince Alexander remains on the Throne, and concludes by saying that he will judge what his father's memory—the interest of Russia and the peace of the East of Europe—require of him.—In the House of Commons last night Mr. T. Sexton, member for West Belfast, brought forward an amendment to the Address demanding special measures for the maintenance of order in Belfast.—Sir Michael Hicks-Beach, in the discussion which followed, declined to make any statement in the matter until the Commission of Inquiry into the late riots had sent in their reports to the Government.

London, 2*nd*: News has been received that shocks of earthquake have also been experienced at Smyrna, Peak Island, the Island of Galita and in Algeria, where volcanic eruptions are taking place.

A WOMAN'S SUFFERINGS AND GRATITUDE.

A VOICE FROM AUSTRIA.

NEAR the village of Zillingdorf, in Lower Austria, lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink. I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed in my every limbs. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more. Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother bought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better. My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigel's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that she had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made such progress in our neighbourhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crosses themselves and said they could not help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. To-day she adds her gratitude to mine for God's mercies and Siegel's Syrup."

MARIA HAAS.

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For Brindisi—Mr J D Grant, Mr Goss, Mr W E D'Arcy, and Capt Brooker
For Venice—Mrs M Stevens, Mr C Maraks, Mr C Kirkpatrick, and Col Lowndes
For Suez—Mr A Haffter
For Aden—Mrs Bai Awabai, and Mr A B Gardener

PASSENGERS ARRIVED

Per Str. *Rafaelle Rubattino*, 29:

From Genoa—Mr S P Sinha, Mr S R Das, Mr and Mrs Arnold Wright and Miss Wright, Mr B Elhers, Mr Weber, Mr Decoiner, Mr Alfred Tallat, Sister Maria and five others, and Mr Eduljee Burjorjee

Per P. and O. Str. *Ravenna*, 31 :

From London—Mr and Mrs G H Bayley, Mr Thos Banks, Rev J M Walker, Mr R Reones, Lieut L Crosier, Sergt A J Murray, Mr J J Lenehan, Colr-Sergt W L Harwood, Sergt Mawhood, Miss Traiche, Mr T Thompson, Mr J Duckworth, Mr G S Hickling, Mr and Mrs J H Davey, and Mr A Leslie

From Venice—Mr and Mrs Swinton, H H the Rajah of Marsingarh, and Mahomed Boota

From Brindisi—Major Browne, Mr C E Gorment, Dr F F Pedley, Mr S Moore, Mr R Steele, Col J Hornby, Mr J Connell, Mr E Gibson, Mr H Kay, Mr G C R Leeson, Mr W Franks, and Mr F M'Laughlin

From Aden—Major Hill, and Lieut Kennedy, RA

Domestic Occurrences.

BIRTHS.

FORDHAM—At Bedford, on the 11th August, the wife of Mr. J. W. Fordham, of a daughter.

MANWARING—Aug. 29th, at Malegaon Camp, the wife of the Rev. A. Manwaring, C. M. S., of a son.

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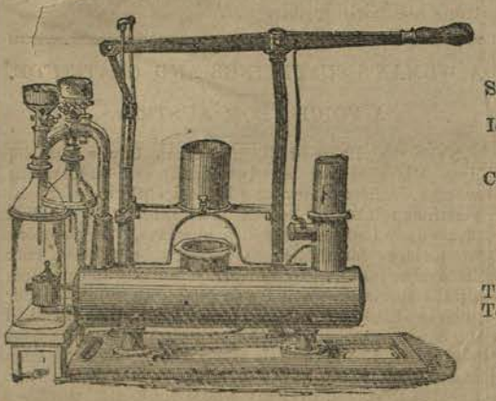

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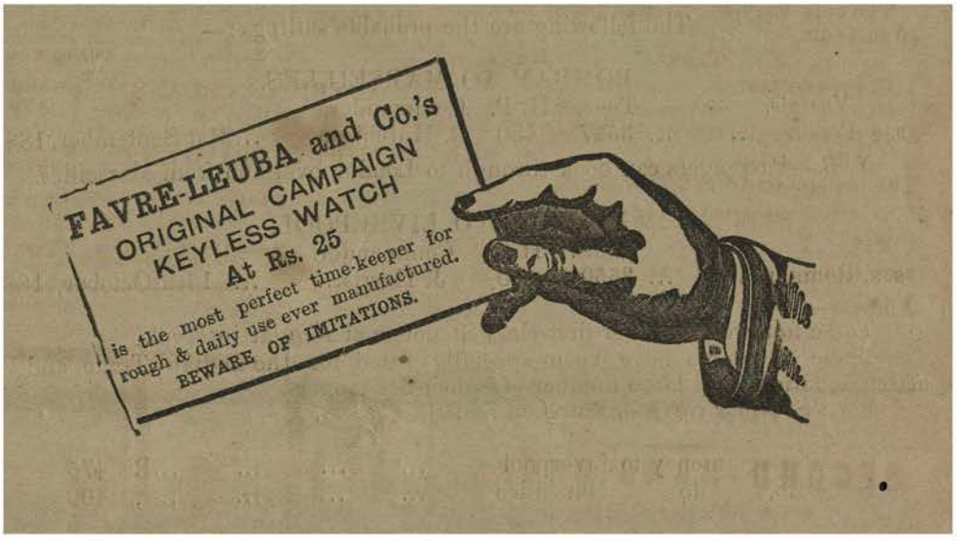

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Printed and Published by SUMANT VISHNU KARMARKAR at the ANGLO-VERNACULAR PRINTING PRESS, TWO TANKS, BOMBAY.